

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. V.

JANUARY, 1840.

No. I.

PROCEEDINGS.

DOMESTIC COMMITTEE.

December 2, 1839.—Stated Meeting.—The Rt. Rev. Dr. Onderdonk took the Chair.

The Secretary and General Agent reported the writing of about seventy letters, and the subjects to which they related.

On the report of the Committee on Northern Missions, Ottawa and Vermillionville, Illinois, and Augusta, Maine, were again recognized as stations; and a salary was appropriated to the Rev. M. Hoyt, as missionary at Grand Rapids, Michigan.

On nomination of the Rt. Rev. Dr. McIlvaine, the Rev. John Ufford, of Ohio, was appointed a missionary in that diocese.

The Rev. S. W. Manney was also, on application, appointed a missionary within the Rt. Rev. Dr. Kemper's jurisdiction.

December 16.—Stated Meeting.—The Rt. Rev. Dr. Onderdonk took the Chair.

The Secretary and General Agent reported his correspondence.

On the report of the Committee on Northern Missions, the resignation of the Rev. H. Payne, as a missionary in Ohio, was accepted; and salaries were appropriated to the Rev. Willard Presbury, (late Presby,) as missionary at Madison, Indiana, and the Rev. T. C. Pitkin, as missionary at Lawrenceburg, Indiana.

On the report of a special committee, the following resolutions were adopted:

Resolved, That the Treasurer of the Domestic Committee of the Board of Missions of the Protestant Episcopal Church in the United States of America, for the time being, be, and he is hereby appointed the proper officer, agent, and attorney of this Committee, to receive all donations, gifts, and bequests, made and given to the Committee, or for its use, or to any person or persons in its behalf, or given to the General Convention of the Protestant Episcopal Church in the United States, and

appropriated to the use of this Committee, or to the Board of Missions of the Protestant Episcopal Church, to be applied to the use of Domestic Missions, or to any body, corporate or associate, or to any person or persons, for the use and benefit of Domestic Missions, or which, by the words or intent of the donor, may be construed to be destined for Domestic Missions.

Resolved, That the permanent fund shall remain under the charge, and in the name of the Treasurer, as heretofore.

Resolved, That the following form of a bequest be adopted as a suitable form to be published for the information of benevolent persons desirous of leaving legacies for Domestic Missions.

FORM OF BEQUEST.

I give, bequeath and devise the sum of \$ to the Treasurer of the Domestic Committee of the Board of Missions of the Protestant Episcopal Church in the United States of America, for the time being, for the use of Domestic Missions.

These resolutions were adopted, upon legal advice, in order to remove any difficulties which might arise in relation to trusts.

A certified copy of the will of the late Philip I. Ford, of Charles Co., Md., bequeathing \$500 for the use of Domestic, and \$500 for the use of Foreign Missions, being laid before the Committee, it was referred, (the Foreign Committee concurring,) to a joint committee to take proper measures on the subject.

In order to secure, to all subjects requiring deliberation, the same attention which has heretofore been given to them, and at the same time to facilitate the business of the Committee, the following regulation was adopted :

Resolved, That all the communications received by the Secretary and General Agent, relative to either department of Domestic Missions, be laid by him before the sub-committee on that particular department; and that the sub-committees report on such communications at the next stated meeting of this Committee.

Under this regulation all subjects, affected by it, will be definitely acted upon, two or three weeks earlier than heretofore.

FOREIGN COMMITTEE.

December 3, 1839.—Stated Meeting.—The Rt. Rev. Chairman present.

A further appropriation was voted for Constantinople.

Dec. 17.—Stated Meeting.—The Rt. Rev. Chairman present.

The Rev. Paul Trapier, of Charleston, S. C., having resigned his appointment as receiving agent, Henry Trescot, Esq., was appointed in his stead.

A committee was appointed to act jointly with one chosen by the Domestic Committee, in reference to the legacies of \$500 to each department of the general missions of the Church, bequeathed by the late P. I. Ford, of Charles Co., Maryland.

A committee was also named to report a suitable form of bequest for legacies designed for the foreign department.

CORRESPONDENCE.

DOMESTIC.

INDIAN TERRITORY.

FROM THE REV. H. GREGORY, LATE MISSIONARY AGENT AT FORT LEAVENWORTH.

Fort Leavenworth, March 1, 1839.

The Indians nearest this post are the Kickapoos. There is among them a distinguished individual known as "the Prophet." Under his influence, and that of the Methodist Missionary, a band of some four hundred is said to be improving rapidly. I have visited them, with a view to inform myself of whatever may have a bearing on Indian improvement. The Kickapoos and Shawnees are the only tribes which I have yet been able to visit. The Shawnees are much improved, and, under the influence of the Methodist missionary, are evidently making a most encouraging advancement. The Methodists are about making a very important modification of their plans in this quarter.

With regard to the condition and prospects of the Osages and Kanzas I have yet learned nothing. The Kanzas are 70 miles distant, and the Osages still farther. The Methodists have a mission among the Kanzas.

A letter from Bishop Kemper informs me of the final decision of the Senecas, declining to receive a teacher or a missionary. I was half prepared for it, and yet it took me with melancholy surprise. I have written to Col. Calloway, the Agent, on the subject.

The season has been a most unusual one. During the month of February, we have had no snow, and but a day or two of cold weather. Steamboats have been navigating the Missouri in the middle of the month. A warm rain, a few days since, has caused the grass to spring, and every thing indicates the vernal season.

April 1, 1839.

Availing myself of every opportunity to obtain information in regard to Indian improvement, I have freely conversed on the subject with intelligent persons, particularly those connected, as agents, with Indian tribes. Major John Dougherty, Agent for the Otoes, Omahas and Pawnees, has spent many years in the Indian country, and is a gentleman of acknowledged candor and judgment. The following views of his are entitled to consideration.

He thinks that Indians are improved as easily as any other people when a beginning is once made. The beginning may be retarded by war, removal, strong prejudice against the whites, or other contingencies, but he has entire confidence in the practicability of Indian improvement.

He thinks it extremely injudicious to teach them in their own language, which is imperfect and barren, is used only by a small number, has no literature, and must soon yield to the English as a common medium of intercourse.

He thinks that the best plan for their improvement is—not schools at which the children may attend and continue at the same time with their parents, (in which case their attendance will be only occasional and extremely irregular, and they will not learn the English language in many years;)—but, an establishment near the principal village of the tribe, upon the plan of a boarding and manual labor school, in which the children may be taught the arts of civilized life, as well as books, and when they earn, or make any thing, may send the proceeds, or all except what is necessary for their support, to their friends; thus showing them the substantial benefits of their education. A great difficulty hitherto has been, that the wild Indian can say, in most cases, “ You take my child and learn him books, he comes back to me good for nothing; he can neither hunt, nor fish, and is as poor as when he went away. We want food and clothing, but we see not that our child, who has learned to read and write, can give us either.”

When the children have finished their course at such a school as the above, let a piece of land be guaranteed to them as their individual property, and give them some implements of agriculture, and the means of living by themselves, with a view to prevent the necessity of their return to the hunter state. Boys and girls thus educated together, upon arriving at maturity, would be likely to intermarry, and thus enjoy that society which cannot exist between the educated and uneducated.

Such a school, acting perhaps slowly, but surely, he thinks would in the end be no more expensive than several schools at which attendance might be left voluntary, but would be frequent and ineffectual. After the tribe should have imbibed the spirit of improvement, they might be safely left to adopt voluntary or distinct schools, as is the case now with the Oneidas of Green Bay, and the Stockbridges of Lake Winnebago. The school among the Kickapoos, three miles from this post, was commenced five years ago upon the voluntary plan, but soon failed. It is now a boarding school of some 16 or 20 children.

Major Dougherty thinks that the Harmony Mission, which was established several years since for the benefit of the Osages, needed nothing to insure complete success, except the means of giving, to those who were educated, land of their own, and an opportunity to support themselves. As it was, they went from the Mission among uneducated savages, with no means of support except their gun, and no opportunity of applying their school knowledge to immediate beneficial purposes. Of course many of them became worthless. With one of the pupils of that mission Bishop Kemper and myself met, among the Quapaws. She is married to an industrious and pious farmer, and is a pattern of neatness and propriety which some American ladies might profitably follow.

The past history of the Osages is not without interest, and they are evidently now in a state from which they may be ex-

pected, ere long, to pass either to a stage of gratifying improvement, or to yet deeper degradation.

My situation here is still attended with difficulties which I might have anticipated. Soldiers must expect soldiers' fare. My present affliction is to have received intelligence recently from my family which prepares me to hear of painful events. Louisa Powell is rapidly sinking into an early grave, and her companion in dangerous sickness is my only daughter. I know that I have your sympathies and your prayers.

May 1, 1839.

During the past month an opportunity occurred of visiting the Kanzas Indians. As the commanding officer of this post politely offered me facilities for improving it, it gave me pleasure to do so.

Major R. W. Cummins, Indian Agent for several tribes in this vicinity, went out to pay the Kanzas their last year's annuity, and was accompanied by a lieutenant from the garrison, and another gentleman from this neighborhood. With these, a Shawnee hunter, a Frenchman to act as interpreter, and a soldier to assist in packing and encamping, we made a company of seven persons. We left Fort Leavenworth on the 19th April, but on account of delay occasioned by the loss of two of our horses, we did not reach the Kanzas villages until the sixth day. Our course was entirely over the prairies, which, at the same time that they fill the mind with wonder at their immensity, and with sadness at their lonely and desolate grandeur, are nevertheless, at this season of the year, enchantingly beautiful. Their landscape scenery, and solitary loveliness, and great extent, are unsurpassed.

The Indian Territory is certainly remarkable for its beauty and richness of soil, and it may be doubted whether there can be selected, on the continent of America, a country 600 miles long, and 200 broad, which, upon the whole, is more fertile, and better adapted to Indian population, than this. Long may they retain it, and find, by Christian civilization, the rewards of its improvement. Upwards of 90,000 of the red men are now located here, and of these the major part have already made an encouraging beginning in the career of improvement. Of all the tribes south of this post, the Osages and Kanzas are probably the least improved. They are branches from the same stock and speak nearly the same tongue. They have both been notorious for dishonesty, idleness and degradation. But however it may now be with the Osages, (of whom I hear no one say any thing good,) there is reason to believe that the Kanzas are slowly, but surely, advancing toward civilization. Their Agent, a very estimable man, has exerted an influence by no means slight in favor of improvement. The United States, within the last two or three years, have made them several fields for corn, and have furnished them with a farmer and blacksmith. (The assistant blacksmith is a Shawnee Indian, and a good workman, too.) A Methodist missionary has been with them several years,

and is now able to preach the Gospel to them in their own language. An old chief, who was opposed to the abandonment of their Indian habits, recently died, and now the two principal chiefs, both active and intelligent men, are in favor of civilization. The idea that it is degrading for *men* to work, is so far abandoned that nearly every head of a family is beginning to engage in agriculture. They are abandoning their filthy wigwams of earth, and beginning to erect dwellings of logs. Several of them have recently fenced and cultivated little fields of their own. It is true, that the *actual* improvement which, as a nation, they have yet made is small, and their appearance, compared with their neighbors the Kickapoos and Shawnees, is wretched; but, nevertheless, there is an evident leaning of their mind and feelings toward a better condition. The prospect of their improvement is at this time most encouraging. No school is yet established in the tribe, but several children are instructed in the family of the missionary, and will shortly be sent to the central school which is to be established this summer in the Shawnee country, under the auspices of the Methodist Missionary Society.

If life and health are granted me, I hope to remain yet awhile at this station; but the Committee will doubtless see that it must be painful for me to do so under the weight of that affliction which is brought upon my family by sickness and death.* Could I have foreseen the difficulties and embarrassments that attend my mission, I should have shrunk from it as unequal to the task.

I am thankful for that measure of health and strength which enables me, amidst the most painful trials and perplexities, to continue in the discharge of my duties.

As to the Kanzas, I add the following facts and considerations:

1. That the number of the Kanzas, as ascertained from the pay roll, during my visit, is 1588.
2. That they are settled principally in the eastern part of their country, on the Kanza River, and contiguously to each other, as respects the three several villages; so that what influences one village, influences the others.

3. That their missionary, his assistant, and the farmer, are Methodists, and speak more or less of the Kanza language. The missionary, Mr. Wm. Johnson, is a brother of the Methodist missionary among the Shawnees, and having been several years connected with the Kanzas, is well acquainted with their language, and evidently has their confidence and attachment.

4. That the Methodist mission is firmly established among the Kanzas, having a comfortable dwelling, and sufficient improvements to supply the mission family with nearly every article of subsistence, except flour and groceries. It has an advantage from the establishment and successful operation of three other Methodist missions within 80 miles, viz. among the Kickapoos, Delawares and Shawnees.

* Death of his only daughter. The family of Mr. Gregory remained at Homer, N. Y., during his residence in the Indian Territory.—ED.

5. That there is no other mission among the Kanzas.

What prospect of success would attend the establishment of another, under these circumstances, the Committee can judge perhaps as well as I. The Kanzas are not likely to realize much from the land reserved for a school fund. But even if they do, and if the Committee could have the agency for its disbursement, still there are other things without which a mission could do little, and they are the countenance and favor of the Indian Agent, the confidence of the tribe, and the friendly regard of traders and other whites connected with the Indians. These might not be wanting in the case of the Kanzas, but the opposing influence of a mission already well established, would not probably be small.

June 1, 1839.

It is much regretted by many judicious and intelligent persons who take an interest in the improvement of the Indian tribes, that there has prevailed very widely an expectation of completing their civilization in a very short term of years. The benevolent individuals particularly who have contributed of their substance for the establishment of schools and missions, have too often been impatient to see the results in large numbers of well educated Indians, ready to become teachers, preachers, mechanics, statesmen and philosophers. The individuals who have been sent out into the Indian country to accomplish all this, knowing the feverish anxiety of their supporters to hear of "great good" done, have too often magnified the favorable indications, suppressed the unfavorable, and made such representations as have misled those who are strangers to the Indian character and condition. All this is wrong, and one of its unhappy fruits has been discouragement, and even prejudice, against all efforts to improve the moral, or even physical condition of the aborigines.

The fault is not, however, to be laid wholly at the door of missionaries. Indian Agents, too, have fallen into it. In a recent report of the gentleman having charge of the Winnebagoes, (one of the most degraded and unpromising tribes,) the opinion is advanced that nothing is wanting but a *permanent home* for them in order to accomplish "a material change in their habits and condition" in "ten years or less."* Now it is quite possible that a material change in the condition even of the Winnebagoes may take place in less than ten years. Such has been the case with the Kickapoos in half that time, but not because they were assigned a permanent country west of the Mississippi. Such anticipations as the above, therefore, are founded on a slight knowledge of human nature, and merely serve to increase, by almost certain disappointment, the discouragement already felt by many, in attempts to reclaim the Indian from the habits of a hunter's life.

It has been a misfortune, too, in this work of philanthropy,

* See Document No. 2, House of Representatives, 25th Congress, 3d Session, p. 466. Ed.

that our *standard* of improvement has too often been erroneous. Some have considered the mere acquisition of the elements of education a test of conversion from the savage state. Others have regarded the exchange of a blanket and moccasins for the white man's coat and shoes, as a sure index of improvement. I confess that to either, or both of these alone, I would not attach great consequence. They are well as far as they go, but something else is quite necessary.

All the history of the past shows the difficulty of applying the means of improvement to *wandering tribes*. But, induce them to become fixed and permanent, and, more than all, let them be *dependent on the produce of the ground for subsistence*; then they are within our reach, and from that moment they have a special interest in the country in which they live. *Industry* then becomes *necessary* to prolong life, and *private property* is invested with an interest which the hunter knows nothing of. With *industry*, and the *desire of protection in individual property*, are connected some of the most important moral virtues, and there is felt, too, the *necessity of some law* for protection. In such a condition war ceases to be desirable; and then men begin to see the importance of at least so much education as may be needed in the work of legislation and administrative justice. At this stage, the work of civil improvement may safely be left, in ordinary circumstances, to take care of itself. But as surely as there is in human nature an instinctive desire to improve our condition, so surely may we, as a general rule, expect a people to improve when once brought into a condition that admits of improvement. The work may, nay, it *must* be slow; or, it may be hindered and interrupted by war, by local circumstances, or by the conduct of wicked and designing men; but, contingencies aside, our expectations of improvement are founded upon principles interwoven with every feeling of the human heart. Greatly, therefore, do they err who assume that Indians cannot be civilized. And it is believed that they also do err as much who assume that civilization must necessarily go before christianity. The christian religion is adapted to human nature under all circumstances, and in every possible condition; and, at the same time that it may be allowed that some conditions have more temptations than others to do wrong, or to neglect holy duties, yet what in the nature of things should prevent the Indian hunter, who is clothed in skins, and dwells in a wigwam, from knowing his Redeemer and discharging piously the duties of his station? Does christianity consist in living in goodly houses? Is piety necessarily connected with European cloth, or the wearing of a hat? Surely there is no valid reason why the Gospel should not be made known to the Indian tribes *in every stage of their improvement*, or even while they are yet farthest removed from civilization. And if, as is sometimes the case, the holy truths of God's word gain an entrance into the hearts of savages, they will hardly be thereby disqualified from improving their physical condition.

And yet, in the face of a truth almost self-evident, an Indian Agent, in a recent report, is almost petulant in objections to missionary establishments among the Chippewas of the upper country, because, in the first place, the missionaries have not the means "to pursue any system on an extended scale," and, secondly, a portion of the Chippewa country "is not at all adapted to cultivation."* It is hoped, however, that the Indians may be improved in their condition, although it be not done in a twinkling, nor on a splendid scale; and that those of them who happen to live in a country too poor to tempt the cupidity of the whites, may not on that account be *obliged* to remain in ignorance of the Saviour and his Gospel.

But although we ought not to expect too much in a single generation from efforts to improve the character and condition of the red man, we ought not to be dilatory in making those efforts. The government of the United States is fully sensible that an obligation rests with great force upon us to do *all that we can* for a people who have met with that rough treatment which ordinarily falls to the lot of the weaker party in a contest for wealth and power. Within a few months past the Indian population of the Western Territory has been increased by nearly thirty thousand emigrants, making a total of more than one hundred thousand Indians now resident in the country set apart for their permanent home.

The Indian Department is anxious to establish, in every tribe which will admit of it, institutions for their improvement. Here is a call, and an earnest one, too, for those who wish to do good —those who, to a good understanding and a well disciplined mind, and a thorough knowledge of human nature, add the simplicity and godly sincerity of humble and devoted Christians. Let such say with the apostle, "I am a debtor to the barbarians."

July 1, 1839.

Letters just received from home bring the painful intelligence of another death in my family. Louisa Powell is no longer in the Church on earth. On the 21st of May, after a long illness, she "rested from her labors." She has been known to the Committee and the Church as one of the valuable fruits of the Green Bay Mission; and from her truly Christian character and capacity for usefulness, we cannot but regard it as an afflictive trial that she is so early called away.

During the last month a detachment of two companies of dragoons has been south as far as the Spring River, and returned. I availed myself of the opportunity to make some inquiries through the assistant surgeon, who went with the troops. From the Senecas and Quapaws I learn nothing. With the Osages a treaty is said to have been made, greatly to their advantage, but in what respects is not mentioned. It is said that they have no present intention of removing to the country of the Kanzas. The

* See p. 467 of Document 2, above referred to, in the note on p. 9.—ED.
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Roman Catholics have not yet established a mission among them ; although it was reported last winter that they were about to do so.

I have heard that a portion of the New-York Indians in Wisconsin intend removing to the Seneca country on the Neosho. If so, it may prove an opening of the door for the entrance of the Gospel to the little tribes of that agency. The Quapaws seemed last fall in a favorable state for the commencement of a mission. I have no answer to the inquiries I made last spring of Col. Calloway; but there must be some among those Senecas who would be glad to have a teacher and a missionary.

August 1, 1839.

At the Kickapoo village, three miles from this, the blacksmith, employed by the United States, was murdered by a young Indian a few days since. It is but another added to the long catalogue of cases in which the civilized whiskey-seller on the frontier is shown to be, in effect, "scattering fire-brands, arrows and death."

Recent accounts from the south state that serious difficulties have arisen between the former and latter parties of Cherokee emigrants. Ridge, and several of his fellow chiefs, have been slain. In this quarter all is quiet.

October 1, 1839.

In the first of September I was busily occupied in preparations to go up the Missouri with a detachment of dragoons. On the 5th of the month, Col. Kearney, with two hundred troops, left this post to visit the Indians near Bellevue, 150 miles up the river, and ten miles north of the Great Platte. With a train of six wagons, drawn by thirty-two mules, the troops advanced with as much ease as if travelling a well-beaten road. The whole country west of the Missouri being prairie, the only obstacle to the passage of wagons is found at the streams. Sometimes their banks are steep and their beds muddy. In such case there is a little detention, in order to dig away the earth, or construct a rude bridge. We were detained two days by the breaking of several of our wagons, and about the amount of one day in crossing streams ; yet the command reached its destination on the eleventh day, or in seven days, travelling time. The Great and Little Nemahaw, and the Great Platte Rivers, were all forded, the streams being unusually low.

The principal object of Col. Kearney, in this expedition, was to visit the Otoe Indians. For some time past they have committed depredations, and conducted with insolence toward the few whites who live in their vicinity. In the absence of their missionary, last spring, they assaulted his house, and threatened violence to his family. Their reputation, like that of the Osages, is bad ; and they are infamous for their propensity to commit theft.

They were very reluctant to meet Col. Kearney in council ; and when they did appear, fifty or sixty of their young men came into council armed to the teeth. For this uncourteous and foolish bravado they were sternly rebuked, and made to put

away their arms. The names of several young Otoes, guilty of misconduct, had been ascertained ; and Col. Kearney, after a very severe speech, in which he reprimanded the chiefs for their misconduct, called out the young men, and told them the punishment they were to receive and the reasons for it. The chiefs, in reply, made many apologies, and offered many excuses. The head chief of the Grand Pawnees, whose village is 120 miles up the Great Platte, was present in council, and after hearing the miserable talk of the Otoes, rose and came into the midst of the council. We did not know that he was present even, much less that he would have any thing to say. His stout, square muscular form, and countenance of flint and iron, were of themselves well calculated to make an impression, and the moment he rose, one Otoe chief whispered to another—"Now he will give us a scolding ;" and a scolding, indeed, did they get. The Pawnees look down upon the Otoes, being ten times as numerous. One of the principal Otoe chiefs, Ietau, was not long since killed by his own people. Ietau and Charitooreesh, the Pawnee chief, had a great affection for each other. And now Charitooreesh gave them a lashing for all their villainies. He enumerated their mean acts, showed them their base ingratitude to the whites, who furnish them with guns, blankets, and other useful things ; (Mr. Merrill, their missionary, had been particularly kind in furnishing them with medicine and provisions;) and he reproached them with words and look full of withering rebuke. His appearance was terrible. The poor Otoes were struck dumb. They could only beg for mercy. At last, their Agent interceded for their young men, and Col. Kearney let them off, threatening punishment, if obliged to come up again.

The population of the Otoes is 1100. They have their village near the mouth of the Great Platte. Their condition is extremely rude, almost precisely like that of the Kanzas. Like them they live in miserable wigwams of earth. They have had a Baptist missionary for three or four years, who, after many toils and sufferings, is beginning to see the dawn of an improvement. Any rapid change, however, is hardly to be expected.

Incorporated with the Otoe nation, but forming a distinct little village by themselves, is the remnant of the Missouri tribe. As a people, they may speedily cease to be known, but their name will live until the mountains melt, and the rivers cease to flow.

The Pawnee Indians, in four divisions and as many villages, with a population of ten or eleven thousand, reside about 120 or 130 miles up the Great Platte and its branches. They have hitherto had little intercourse with Americans, and they get little whiskey. They take buffalo in abundance and live comfortably. They had received their annuities at the Agency, at Bellevue, the day before we arrived, and we saw numbers of them just starting on their return. Their friendly, frank, and noble appearance contrasted finely with the mean and suspicious look of the Otoes. The Pawnees are very friendly to the United States; but

they steal mules, horses, and even men from the Spaniards on the West. The Agent had just taken from them six Mexican captives.

The treaty stipulations of October, 1833, for the benefit of the Pawnees, have not hitherto been carried into effect. They have now, however, requested a site to be selected for a permanent village; and Messrs. Dunbar and Allis, Presbyterian missionaries, who spent two years with them in their hunting excursions, have been appointed by the Agent to make the selection. For a year or two those gentlemen have been living with their families at Bellevue, waiting for the expected opportunity. They have now gone up the Platte River to select a spot for a permanent residence. They expect to be appointed teachers by the United States, and next spring will remove their families. Mills, farmers, blacksmiths, and schools, will be provided as speedily as possible, and if the present favorable disposition in the tribe remains, a few years will probably show that Messrs. Dunbar and Allis pursued a judicious course in making the acquaintance and learning the language of the Pawnees, while, as yet, there was no favorable opening for a mission. With Mr. Dunbar and family I became acquainted, and found them much pleased with their brightening prospects.

On the east side of the Missouri River, and north of the State, is the country in which, after two removals, are settled the Pottawatomies of Chicago, in number about 1200. Returning from the Otoes last month, we visited them. They are apparently a good deal improved; cultivate the ground, and are comfortable in dress. They are Roman Catholics, and have a Romish missionary. French missionaries were the first to go among them many years ago. After the Pontiac war, the English treated the French with harshness, and broke up some of their missions. All this only increased the attachment of the Indians to their old teachers, and even now these Pottawatomies will have nothing to do with "*the English religion*," as they call Protestants.

After an absence of twenty days, and riding on horseback 230 miles, and sleeping every night, on the ground in a tent, I returned to Fort Leavenworth in safety, on the 25th September.

My connection with this post as chaplain, ceased yesterday. While here I have baptized one child, solemnized four marriages, and officiated at three funerals. I have distributed four Bibles, thirty four prayer books, and three hundred tracts.*

By the time I reach Homer, (for which I set out to-morrow,) I shall have been absent thirteen months, and travelled upward of five thousand miles, of which 956 on horseback, in three visits to Indian tribes. Besides the Otoes, Pawnees, and Pottawatomies, I became acquainted, during my recent excursion, with chiefs of the Iowas and Omahas—the former living below, and the latter above the Otoes. Both of them have teachers and mis-

* We have been compelled by want of room, to omit all further notice of Mr. Gregory's labors at Fort Leavenworth, where, as chaplain, he had the cure of about 600 souls.—Ed.

sionaries. I have visited, therefore, twelve of the twenty-four tribes in the Indian territory. Bishop Kemper expressed the hope that I might be able to visit the Senecas again. But the season is too far advanced for me to think of adding four hundred miles on horseback, to the two thousand which lie between me and my family.

Before taking leave of the Committee, I would gladly make some suggestions ; but I confess I am greatly reluctant to do so. One point there is where it does seem desirable that a missionary might be stationed ; and that is, among the Senecas, or in some village in Missouri, in their vicinity. The three bands—Senecas, Senecas and Shawnees, and Quapaws—all contiguous to each other, have a population of about eight hundred souls. If the Senecas would admit a teacher, he might, doubtless, do something for the others. Their rejection of our offer has always seemed to me singular. I have yet received no reply to the letter I wrote to the Agent, Col. Calloway. I should like to see the Bishop among them once more, and with time enough at his disposal to stay and be present at a council himself.

Among the Osages, I cannot say that I see a favorable opening at present. The Shawnees, Delawares, Kanzas and Kickapoos, seem to be pretty fairly monopolized by our enterprising neighbors the Methodists. They have a well established mission in each ; and then, in addition, their great central school goes into operation this fall. In this they are to teach various trades, besides practical agriculture, (having a large prairie farm for cattle,) and the most promising children from the four tribes are to be educated for teachers, or for general usefulness. Their plan has the sanction of the Commissioner of Indian Affairs, and, I believe, treaty funds are to be applied to its aid. They must exert a good deal of influence, in the cause of improvement, over these four thousand five hundred souls.

Upon a review of the whole field, I scarcely seem to have it in my power to recommend any thing explicit to the Committee. They are perhaps waiting to receive from me information which will enable them to shape their course in regard to missions in the Indian Territory. And now, after having been here scarcely long enough to learn the geography of the country, I am to make my "final report." I do it with great diffidence.

The little acquaintance I have had with the aborigines of our country convinces me that the Indians have been greatly misunderstood, and that no man can know them upon a short acquaintance. Their proverbial reserve and distrust of strangers is overcome only by long intimacy. I doubt the competency of any man to speak understandingly of any remote tribe, unless he has lived among them long enough to become familiar with their language. The time I have spent here is short. Could I have devoted the whole of it to exploring the Indian Territory, and visiting the four and twenty tribes with their one hundred thou-

sand savages, I could have done but little. Confined by duties here, I have done less. In all candor I must say, that when I think of the Christianization, and social and civil improvement of these conquered, degraded, and dependant remnants of former nations, the apparently great and numerous difficulties in the way of success, are well calculated to excite discouragement. With but few exceptions their whole intercourse, and all their past relations with the whites, have been only such as to create and cherish distrust, aversion, prejudice and enmity between the two races. When Europeans first came to this country, they took possession of it in the name of their respective sovereigns, and then proceeded to obtain it from the Indians as they best could. When the natives became alarmed by the encroachments of the whites, war ensued, and we know the result. Where are the Narragansetts, the Mohegans, and Pequods? Where the mighty Mohawks, whose very name was once a terror from the Gulf of St. Lawrence to the Mississippi? Where the forty tribes that once made populous the Atlantic coast from the Capes of Delaware to the Santee? When delegates from the Senecas, the Delawares, the Stockbridges and Piankeshaws visit the Eastern cities, and behold the rich valleys of the Connecticut, the Mohawk, the Susquehannah and Potomac, how vividly must be called up to their recollection the traditions of the days of Passaconaway and Uncas, of Miantononic and Philip, of Adario, and Tamenend and Powhattan! And when the sons of this generation inquire for the graves of their ancestors, the only reply is: "The white man's fields and countless towns hide them from our sight." With a rapidity and a power that seem like magic to the Indians, the whites have overrun the country, and, whether driven off at the point of the bayonet, or by the equally effective force of treaties, all that the Indians understand of the matter is--*they have lost their country: it is gone: gone, because they could not keep it.*

From the time of king Philip's war to the capture of Black Hawk and Oseola, the Indians have been a conquered, humbled and despised people—despised for their want of civilization—and both hated and feared by nine tenths of our people for their savage barbarity in war. How then is it possible that they should feel a cordial regard for their proud and prosperous conquerors? More than twenty of the tribes now planted here have been in arms against the United States within the last fifty years, and now, broken, dispirited, subdued, they are here only because they could not help it. Can we expect them to receive with cordiality and confidence, our proffers of assistance to improve and save them? At the very time we offer them books, and ploughs and looms, we are building forts from the Gulf of Mexico to the Council Bluffs, and they very well know that our 5000 border troops place the Indians entirely in our power, as well as preserve peace among the different tribes. This, and the payment of annuities, and the system of Indian Agencies—all

combine to make them feel their dependance and degradation : and when the benevolent teacher or faithful missionary goes among them "*to do them good*," the proffered aid sounds suspicious. "Do us good ?" might they say : "we know not how it is, but the white men who come among us are never naked and never hungry, and they bring us *books*. If we kill a deer or get a skin, they bring us the '*fire-water*,' to exchange. Most of the white men we ever saw, were much more anxious to benefit themselves than us. If they could get our furs, our annuities and our lands, they cared little for the equivalent which they left us : hunger, nakedness and the small-pox were good enough for Indians."

The loose connection of many whites with the Indian women, (broken off when no longer convenient,) with all its consequent miseries ; and the eager cupidity with which dealers in intoxicating liquor crowd to the confines of the Indian country, are poorly calculated to convince the Indians that the white men, as a body, sincerely desire their good.

The Indians living in common, and having little permanent interest in individual property are, of course, idle and wandering, and, like all people that are ignorant, uncultivated, broken and dispirited, are ever ready to resort to the excitement of intoxication. They know its ruinous effects, but the temptation is not easily withstood, even by those who have more and stronger motives than Indians have to resist it. Laws have been enacted both by the general and state governments to prevent the introduction of ardent spirits into the Indian country ; but all laws must be null when so many private citizens combine to set them at defiance. The Kickapoo prophet and many of his tribe are resolutely opposed to intoxicating drink ; but with the garrison of Fort Leavenworth to aid him, he is unable to keep away unprincipled white men who seduce his young men to drink ; and a few weeks since, his own son, in a fit of intoxication, murdered the United States' blacksmith at the Kickapoo village. From the Indian Agency of Capt. Armstrong, at Fort Gibson, to the sources of the Mississippi, the Agents, missionaries and teachers utter only one sentiment ; that nothing—"nothing is more desirable than to enforce strictly the law preventing the introduction of spirituous liquors into the Indian country ; that in no way could the government so humanely interpose its strong power as by preventing the use of ardent spirits among the Indians ; and, that its influence in preventing the civilization of the tribes is more to be dreaded than any thing else."

But the evil is not likely to be corrected. Too many citizens are interested in its continuance ; and if the Indians perish—why, they will leave a beautiful and fertile country for their destroyers. Their diminution hitherto has certainly not been slow. The report of the Commissioner of Indian Affairs, Nov. 25, 1838, estimates the number of Indians who fell victims to the small-pox in 1837 and 1838, east of the Rocky Mountains, at

34,400.* We may safely add ten or fifteen thousand for the number carried off within and beyond the mountains; and all this added to the mortality occasioned directly and indirectly by intoxication, is a fearful amount of human destruction in a population of only a million and a half. As the red man sees his people fading away before the diseases and intoxicating liquor, introduced by the whites merely for gain, how hardly will he confide in the protestations of that friendship which with one hand takes away the happiness of this life, and with the other offers the comfort of that world of which Indians have no knowledge.

I speak of these things as well calculated to hinder the establishment of successful missions among the Indian tribes. And the difficulties are not diminished by all that is peculiar in their customs and manners, and by the great diversity of their languages. But, after all, I am not prepared to say that the difficulties are so great as to excite just discouragement. Indians are flesh and blood like ourselves, and have the same common wants, and hopes, and fears, and affections. They have bodies sensible to comfort, and understandings capable of improvement, and souls that may be filled with the love of God and the knowledge of his Son Jesus Christ. They *can* be civilized. They *can* be Christianized. As clear as the noon day is the fact that every body of emigrant Indians from the east is, in improvement, far in advance of the indigenous tribes. A traveller from the Puncah to Red River needs nobody to tell him which Indians came from the other side of the Mississippi. The moment he enters their settlements he sees evidences of improvement in the log catins, fields under fence, ploughs, wagons, hogs, poultry, and the dress and furniture of the inhabitants. Some of the tribes were partially improved before they came over the Mississippi, particularly the Choctaws, Creeks, Cherokees, Senecas, Delawares, Shawnees, and some small bands from Indiana and Illinois. But their settlement here has apparently given a new impulse to their efforts for improvement, and the other tribes are beginning to feel the influence of their example. Quapaws, Kanzas, Kickapoos, Sauks, Pottawatomies and Otoes, are entering with new spirit upon the work of agriculture. The filthy inhabitant of a dark, damp hut of earth, is building a wholesome cabin of logs, exchanging his buffalo skin for a blanket, and after fencing his little field with his own hands, substitutes for the shoulder bone of the buffalo, the more convenient hoe and plough. The value of an education for his children he knows not yet; but the teacher tells him of the Son of God, who shed his blood for sinful men of every nation, to turn them from sin to a holy life, and to teach them to live and love as brethren. "The grace of God which bringeth salvation," opens his heart to receive that "talk" as good. And if he has known the teacher long enough to find that he never speaks with "a forked tongue,"

* See p. 424, of Document 2, above referred to, in the note on p. 9.—ED.

never sends the hungry away without food, and practices what he preaches, then he gives him his confidence; and as soon shall the rivers run from the sea, as that red man betray his white brother.

In fifteen of the twenty-four tribes there are thirty-nine missions. In ten tribes there are thirty-six schools and about seven hundred scholars. The united nation of Choctaws and Chickasaws, with a population of twenty thousand souls, has thirteen missions, nineteen schools, and probably 350 scholars. A national legislature, to which members are elected by a popular vote, courts of law, and trial by jury, have succeeded to the old form of Indian councils. The nation has a good deal of wealth, and is too far advanced in improvement easily to retrograde.

Close in their footsteps follow the Creeks and Cherokees, and eleven of the remaining tribes depend almost entirely on agriculture for subsistence, and occasionally hunt for pleasure and amusement.

The Shawnees, Kanzas, Delawares, and Kickapoos, all contiguous to each other, and embracing a population of about 4,500, have improved very considerably within the last five or six years—particularly the Shawnees and Kickapoos. In each of these tribes is a mission of the Methodist Society, besides the central mission noticed above. The Baptists and United Brethren also have missions here.

Improvement, then, has been made. Thousands of these Indians are at this moment more comfortable in their temporal condition than they were before. Hundreds of them know the leading truths of Christianity, and feel themselves to be better and happier for that knowledge. They have a country which they can call their own. THE GENERAL GOVERNMENT, which could not secure their right to lands east of the Mississippi, HAS, BY THE MOST SOLEMN PLEDGES, GUARANTEED THIS COUNTRY TO THE INDIANS FOR EVER. One hundred thousand of the red men are already here, and others are coming every year. With the advancement of agriculture, the increase of comfort in their mode of living, and the cessation of war, and the preventing of small-pox by vaccination, they will increase. What shall hinder that the Indian population of the Territory, in twenty years time, shall not be two hundred thousand? Bound to the United States as they are by the receipt of annuities, and constantly taught by agents, teachers and missionaries, to cherish sentiments of friendship and confidence, and the asperities and ferocity of savage life, softened and humanized by Christianity and the peaceful employments of agriculture, it cannot be otherwise than that this people, instead of sinking in degradation and ruin, will rise in character and strength. If they do not, it will be because the whites are determined on their extermination—because traders and whiskey sellers are able to maintain among them a more powerful influence than even the government itself—because private interest, and an insatiable cupidity, can triumph over every principle of honor, justice and humanity—

and *especially* because a cold and hesitating philanthropy moves with leaden steps in efforts to aid and encourage the red men in improvement *now*, at the very turning point of their career. Let us look to the Senecas and learn a lesson. Who can say that, three years ago, they would not gladly have received a missionary? or that even the friendly *visit* of a bishop then might not have effected what years of labor cannot now.

For all this continent I would not have a tithe of that responsibility which rests upon the white man's heartless treatment of the natives of this country. But how is that part of our people, who profess to be governed by better principles, to clear their hands from blood by standing idle and exclaiming, with a tone of self-exoneration, "The Indians are a doomed race!" Doomed to what? To suffer *always* for the want of that knowledge of God which brings, through Christ, repentance, holiness and joy? Let Christians blush! the Christians of America, who, with millions of wealth, look on and see the red men die, but send no messenger of Christ to tell them of a better world. Doomed to what? To suffer *always* oppression, fraud and mockery? Then there is an end of the government of God. Always has his Providence, sooner or later, come to the rescue of the "poor and oppressed." Why then do we stand idle until the favorable time is passed, and predict the doom of one million five hundred thousand people, as an excuse for our hesitating and selfish inhumanity?

FOREIGN.

CRETE.

LETTERS FROM THE MISSION.

Mrs. Benton, Aug. 1, 1839.—I have long felt the want of an assistant, and, as every succeeding year has increased my cares both of family and school, I shall be most happy to welcome her the earliest possible moment.

We closed the second year of our school labors, July 16th, having been blessed by our Heavenly Father with health and peace throughout the term. Our registered number in the girls' and infants' department, continues to be 140; the average attendance in the girls' school 70, and in the infants' school 40. We had an examination of the boys' school, and we feel thankful for the progress which they have made. I feel confident that the girls would have done equally well, but I was obliged to defer an examination as I could not attend to it personally. Five of our largest girls have bade us adieu with many tears and thanks for our instruction. They were all young women, and have learned to read well in the Gospel, and have committed large portions of it to memory. I gave them each a copy of the scriptures, and they promised me to read it diligently. May it be a light to their feet, and guide them safe through the many temptations which here surround them!

With regard to the plan of receiving beneficiaries into our family, Mr. Benton enters fully into it. It will be the only method of fitting teachers for our own school and rendering them capable and responsible for teaching others. I have already in the family two girls, one of twelve and the other of fourteen years, who are monitors in the school. We gave them at first their clothes only, but as their parents could not really support them when deprived of their assistance, I was obliged to receive them or part with their services. They are well worthy to become the first benefitted by the charitable friends of missions at home. We could find room for six, I think, in our house. The probable expense would be from 60 to 70 dollars a year for board and clothes. We should have to expend something more the first year in providing them beds, &c.; but after that, as living is cheap in Crete, it would probably be considerably less. We are in doubt whether it would not be better to confine the bounty of the church to instructing male teachers, and to take for that purpose well disposed intelligent boys under our care. We think that here, except in our own school, a female teacher would not find employment, but that almost every village is anxious to have a school, and would endeavor to employ a male teacher. Some of the monasteries are obliged, I believe, to support a school, and Mr. Benton has supplied a number of these little and humble seminaries with books; but whatever view the Committee take of it will be agreeable to us. Whether girls or boys, we will endeavor, by Divine assistance, to do our duty by them if intrusted to our care.

We were gratified last week with letters from the mission family at Athens, after an interval of several months. Mrs. Hill says her health has been very much benefitted by her visit to Constantinople. The weather has been excessively hot this summer without any intermission, but as yet it has been very healthy here. We now hope there is a prospect that the island will be left in perfect tranquillity, since the death of the Sultan has put an end to war with the viceroy of Egypt, and Crete will remain under his government. Our schools will open again the 1st Sept. We hope to hear soon of the departure of our future companion and assistant from America.

Rev. G. Benton, Sept. 16, 1839.—I have the pleasure of announcing to you the safe arrival of Miss Watson, yesterday about four o'clock, P. M., and on Friday she will have finished her quarantine. Her coming has gladdened and encouraged our hearts very much, and we doubt not, but that under the blessing of God, she will be a very efficient aid to us in our labors, and an instrument of doing much good to this people. Her zeal for the cause in which she is soon to take an active part, and to which she has already expressed herself so entirely devoted, can arise from nothing but that principle of pure and expansive love of doing good to all, inspired by the gospel of peace.

All our anxiety on her account has been turned into joy and thanksgiving to God for her safe preservation on the great wa-

ters. We desire to express our sincere gratitude to the Society for this assurance of their continued love and care for us; hoping that God, who has strengthened our hands by another fellow-laborer, may continue to prosper our work, and our hearts be stimulated to still greater exertion.

We recommenced our labors on the second of the month, though the heat of the weather continues to be oppressive. The number in the boy's school at present is 300, making with the female department about 440 children in the mission establishment.

In the school are three destined certainly for the ministry in the Greek Church, and some others who look forward to that holy profession. The scholars, whom I mentioned in a former letter as having commenced Latin, begin to make a tolerable progress in translating from that tongue into the modern Greek. And the deacon of the Greek church in this city, who is also one of my Latin scholars, has begun the study of the Hebrew with a zeal which promises success. Although his lessons are sometimes interrupted by his duties in the church, he often assures me of his determination to persevere until he has acquired a competent knowledge of this language.

Even such beginnings, though small, may serve to break the chain of ignorance which binds the Greek priesthood. They are, in this island at least, a class of people who know nothing beyond the mere reading and chanting of the various parts of the church service. Another favorable indication in the state of things, is an increased call for books. And here I cannot avoid expressing my thanks to the Rev. Mr. Leeves, Agent of the British and Foreign Bible Society at Athens, for the prompt and liberal manner in which he has supplied me with the Word of God. Of a large case of Bibles and Testaments which he sent me about six weeks ago, nearly all have been distributed, and some have gone to a distance of nearly one hundred miles from this place. Immediately after the death of the archbishop of the island, resident at Candia, they applied to me from that place, to supply them with Bibles and Testaments, and the Scripture Characters printed at the press establishment at Syra. I yesterday received a letter from the teacher of the school there, calling for an additional supply. Thus almost every day scatters a few seeds of the bread of life in this sterile soil. God grant the dews of his blessing, that the harvest hereafter may be abundant!

TEXAS.

LETTER FROM COL. W. F. GRAY.

Houston, 31st Oct., 1839.

I informed you in my last of our having formed a congregation, and commenced a subscription for a church. I can, indeed, add but little to that information. We have been wofully checked in our anticipated operations. Mr. Chapman's return to the north left us without a pastor, which we have anxiously, but hitherto vainly, hoped the Board would supply us with. The

dull and sickly season came on, which has for the time paralyzed all enterprises requiring money. We have suffered much in sickness and death. The mortality has been greatest among the dissipated and worthless. Some poor persons, who deserved a better fate, have died for want of proper attention, being strangers in a strange land, and some of our best citizens have fallen. I mentioned, in my last, the Hon. John Birdsall, one of our best citizens, and a hopeful member of the Church. We have also lost the Hon. Henry Humphreys, presiding judge of the county court, a man of worth, whose family are members of the Church; also Dr. Edmund R. Anderson, my family physician, who died in my house, having been removed hither two days before his death. He was a martyr to his professional zeal; having been exposed two nights in succession to long rides in the country, and, by losing the road, having had to sleep over night on the open prairie. He was a fine physician, and a gentleman. These three were all of my immediate circle, and I feel their loss heavily. I am not accurately informed of the whole number of deaths, but think, for the last month, they will have averaged four or five a day, and that in a population now reduced probably to 12 or 1500. Very few females have died. Not one of any distinction. Indeed very few of them have been sick, and still fewer of children. The prevailing type of the disease seems to leave all our physicians at fault. Some call it *yellow fever*, others *cold plague*. Certainly it differs greatly from the descriptions of yellow fever that I have read of. In some of the most striking cases there has been but little fever, the seat of the disease seeming to be the stomach, which cannot retain the usual remedies. Some cases have terminated with the black vomit, which is the only characteristic of yellow fever about them, and that, I am told, is not an unerring symptom. We now indulge the hope that the worst is over. Some of the most conspicuous cases are recovering. This has been a much more fatal summer throughout the South than the last. The sickness has not been confined to Houston nor to Texas.

I have cause of much thankfulness that my large family remains entire, and has had very little sickness—not more than might fairly have befallen them in Virginia in any summer. I have nine whites and nine blacks, large and small, of my own family, and have had an average of ten or twelve boarders during the summer. Dr. Anderson is the only one of them who has died, or had a very serious spell of sickness. My three youngest children were sick in the early part of the summer, who are now uncommonly hearty. Myself, my wife and elder children, have had excellent health. Indeed, my wife's health, which was delicate in Virginia, has decidedly improved here.

I mention these particulars to show you and those who are thinking of a residence in this country, that although, as new comers, they must expect to undergo an acclimation, and take their chance for dying, as is the case in all southern countries,

yet there is nothing peculiarly terrific in a residence in Texas, or even in Houston. I have resided nearly four years in Texas, two entire summers, and until the 7th of August, of a third, in this place ; and I do not hesitate to pronounce it as healthy as any place in the same latitude that I have yet known ; far more healthy than the same parallels in Louisiana and Mississippi, and in this opinion I am sustained by intelligent medical men.

During the gloomy period that we have just past, we have been without the aid of any clergyman. The Presbyterian, who had been preaching here for eighteen months, has been irregular in his attendance through the summer, and has, I believe, gone to the new metropolis, the city of Austin, to reside. We have had no preaching for several months. Many of the dead have been buried without christian rites. Over several I have read our funeral service, and the same has been done by other laymen. We have at length come to the determination to open public service on the Sabbath. My brother Warden and myself will attempt to read the service with such as will attend, and perhaps we shall be assisted by others. This may be deemed irregular, but in our peculiar circumstances, insulated from the rest of the christian world, and denied the ministrations of the ordained, it seems to be the only way in which we can keep alive *the forms* of the church we love among us. We hope it will meet the approbation of the Church, and the blessing of its spiritual Head.

How long, my dear sir, shall we be left thus destitute? Can no competent man be found who can appreciate the wants and advantages of this station ? It is a reproach to the Episcopal Church that she is so backward in regard to this country. Other sects are not so. The Methodists and Presbyterians are spreading over the country. I pray you write us, and if the Board cannot supply our wants, say to us there is no hope. We indulged some hope that Mr. —— would cast his thoughts to us. But the friend who wrote to him looks in vain for a reply. A competent man here, and another at Galveston, for six months, would put a new face on things, and dissipate the doubts, misgivings and prejudices that exist towards us.

This country is to rise rapidly in the scale of nations. The English language, and the free institutions of the United States, are already here. The Church is yet to be built up ; indeed the foundation is yet to be laid. The model and the workmen are with you ? Will they deny us their aid ?

We are also destitute of a schoolmaster. We must have a good classical teacher, and are very desirous of having one who is a member of the Church. We wish to connect a school with the Church. If our minister could take a part in it, so much the better. I pray you engage us a competent teacher. We cannot make him rich all at once, but I may venture to assure him better pecuniary compensation than he will get at the North. But send us men of good character or none.

MISCELLANEOUS.

CHRISTIAN RESEARCHES IN KURDISTAN.—In a communication made by Captain Washington, R. N., Secretary to the Geographical Society, the chief objects of that Society in sending an expedition to Kurdistan, were stated to be, to explore the whole of the country extending in a semicircle to the northward, from Mosul, as centre, to the distance of about 150 miles; also to trace the valley of the Eastern Euphrates from Mount Ararat westward, and the great western branch of that river to its junction with the main stream, these being two extensive and well peopled vallies, of which we have no exact account. To examine the hitherto inaccessible Jawar mountains, inhabited, it is said, by about 80,000 Nestorian christians; and to ascertain their condition with regard to civilization, and the probable means of giving them instruction.—To examine their monasteries for MS. copies of the Scriptures, or other MSS. which may throw light upon the history of this people.—To collect coins, medals, &c., and to copy any inscriptions that may be met with.—To acquire statistical information, as well as to gain intelligence as to the manners and customs of the people.—To collect objects of natural history.—To open a communication between the Church of England and the Nestorian christians, through the Patriarch at Mosul.

It was considered that this expedition would afford a favorable opportunity for promoting the objects of the Society for Promoting Christian Knowledge in some of the most interesting regions of the East; steps were therefore taken toward carrying it into effect. Dr. Ainsworth, and Mr. C. A. Rassam, both of whom had accompanied Colonel Chesney in his expedition to the Euphrates, and who were strongly recommended for the task, agreed to undertake this mission, and were appointed by the Geographical Society.

The following were the instructions given on behalf of the Society for Promoting Christian Knowledge, to these gentlemen, previous to their leaving England:

1. To make inquiries into the general state and condition of the Chaldaean, Nestorian, Jacobite, and other christian communities, and especially of the independent Nestorians in Kurdistan. To take notes of these inquiries in the principal towns, and to transmit them to the Society.
2. To enter into communication with the bishops and clergy of those communities, and to ascertain their views as to the present state of religion, and the means of improving it.
3. To ascertain, as far as may be practicable, the number of the bishops, their names and places of residence, with the number of their churches and clergy, and the amount of the people belonging to them.
4. To inquire particularly into the state of education, both of the clergy and laity; the number of schools, the places where they are situated, and the books which are most commonly used.
5. To consider

what may be the best means of improving the existing schools, or of establishing others, and to confer with the bishops and clergy on this point. 6. To give an account of the liturgies used in the churches, and to state the forms used in the administration of the sacraments, and in the services generally ; taking care to note down whatever appears superstitious, and not consistent with the usages of the primitive Church. 7. To purchase any ancient manuscripts of the Holy Scriptures, of liturgies, or books relating to the history of the Church, or of any subject which may be interesting to religion ; or to have copies made of such as the possessors may not be willing to part with.

[*Miss. Reg.*]

CHURCH MISSIONARY SOCIETY.—Extract from Annual Report.—Is it the simple and effectual preaching of the Gospel that Christians contemplate, as an evidence that God is blessing his Church, whether at home or abroad ? or, is it the translation of the Holy Scriptures, and of our Liturgy, that encourages us with the prospect of seeing congregations of faithful worshippers built up in every part of the earth ? Then—not to name other missions—with what delight, may the members of the Society view the seeking out of the scattered and lost sheep in New-Zealand ; and the in-gathering, and collecting into regular folds, of the well-taught population of West Africa ! It is especially to be observed, that, during the past year, your committee have received printed copies of the complete New Testament, in the language of New-Zealand. Even in New-Holland also, in the barbarous tongue of the aborigines, the prayers of our Liturgy are offered up by the natives, who, three or four years ago, scarcely knew of the existence of a God.

Does the importance of sound christian education fix at this time the hearts of all the attached members of the United Church of England and Ireland ? On this subject your committee can gratefully record, that all the Society's operations are governed by the principle, that the education of the young ought to be essentially scriptural and christian throughout. There is not an institution, a seminary, or a school, in connexion with the Society, of which the Bible is not the foundation.

In the institutions formed or forming in the three Presidencies of India, and in Ceylon, and in the Normal schools in the West Indies, this principle of scriptural education is becoming yet more fully developed, from the arrangements being made by the Society, that these establishments should become the nurseries from which a native ministry may be supplied.

Closely allied to this subject is another topic upon which your committee feel that there is ground of congratulation ; namely, the extension of the advantages of episcopal authority and influence in those regions wherein the missions of the Society are situated. It is true, that no new diocese has, during the past year, been created in foreign parts, though more than

one be called for. But the benefits of episcopal superintendence have been, during this year, increasingly felt in various parts, where dioceses, more or less new, had previously existed : and your committee trust that the advantages of our protestant episcopal relations will be yet more and more extended to every branch of the Society's operations.

But the advances made by this Society may be estimated, not only by its visible success ;—progress in the affairs of the Church of Christ may likewise, to a certain degree, be calculated by observing those re-acting powers, which are quickened to purposes of greater evil, by the very success which attends the propagation of the Gospel in these modern times.

Two such counteracting powers—infidelity and popery—have long been seen putting forth their baneful energies in Europe. With respect to infidelity, it has not as yet, in an overt way, in foreign countries, thwarted the operations of this Society. But popery has assumed—and that especially during the past year—an attitude of direct and undisguised hostility to the cause of protestant missions.

Your committee advert to this truly afflicting state of things, as giving an indirect but certain proof, that the labors of this Society were in a course of successful progress. For it is an axiom established by the history of the Gospel, that wherever the soil has been best cultivated, and, wherever the hopes of a future harvest are the most promising, there the enemy will be the most busy in sowing tares. The very activity of Rome, therefore, now so prominently brought to view before all the world, is an attestation to the progress of the propagation of the pure Gospel.

It is clearly a time, therefore, for this Society to call on all members fervently to adhere to those great christian principles, from which the blessing of God may be expected on the proceedings of this institution. To know nothing but Jesus Christ and him crucified, has, hitherto, the committee humbly trust, been the rule of the labors of the Society.

It is a time, moreover, for faithful Christians to lay out their time, their money and all their talents, more systematically and devotedly, with a simple view to the glory of Christ. The state of the Society's funds this year constrains the committee to urge this subject. The alternative, in fact, now lies before our Church—whether she will respond to the cry of millions who force upon her ears their spiritual wants and their extreme misery ; or, whether she will coldly withdraw her hand, and contract her noblest charities !—Can it be that the members of a church blessed with so many privileges should repel these millions, saying, *Send them away, for this is a desert place ?* Surely the voice of the Master should rather be heard saying to us, *They need not depart, give ye them to eat.* May all the members of our communion yield a cheerful obedience to that commanding

voice; and may they partake more largely of the grace of Him, who, though He was rich, yet for our sakes became poor, that we through His poverty might be rich!

NEW-ZEALAND.—Letter from a Chief to his friend, dictated on his dying bed.—Here am I, on the point of death. It is through the graciousness of God that I saw your letter. Friend, I had a wife once, but she is gone to God; her name was Marianne: she died believing in God: our union on earth has been rent asunder; but I am going to her. She will not come to me, but I shall go to her. Friend, perhaps I shall not see the things which you sent me; it is through the graciousness of God sparing me to those days, that I shall see them, or shall not see them. Two of my children have gone before: I had five once: there are now living, two boys and one girl: Friend, I am now dying and shall leave my land. We native men do not cultivate flax: it grows spontaneously: but I have people, (to work, he means.) If I should die I have three children living; and if you should not die soon, it will be a good thing if you will remember my children. I have an elder brother who also possesses land: I have often persuaded him to turn to God; but he will not hear. From the coming of the missionaries, I first began to think of God: it will soon be four years. Yes, God, in his great mercy, called me out of ignorance and darkness, that I might know and rejoice in his Son. My friend, I can both read and write: but I am too ill to write now: another person writes my words. Friend, God can restore me if he will: but it is good to die: then you will see me when we are both dead. The missionaries will let you know how I am. Friend, your letter brings the love up in my heart, because you are an old man: it was an old man's hand which wrote it. I should like you very much if I should live: yes, it is very great even now. My thought says, "Leave thy heart in the hands of Jehovah." If I die, I will in my dying moments praise Jehovah for his great mercy. Yes, I know that he can subdue a heart of stone, for he has subdued mine. It is my sincere desire that my heart may be filled with love to Him.

Testimony of the Bishop of Australia to the New-Zealand Mission.—The notice which had been taken of his venerable friend, the Rev. Mr. Marsden, in the Report, had precluded the necessity of his making many remarks which he intended to do: but he must say, that during an inspection which he lately made in that country with which Mr. Marsden's name will be eternally linked, he felt a higher esteem for him if possible, than he had done before; not only for his piety, and the zeal with which he had overcome difficulties, but also for his cool judgment. He arrived at New-Zealand on Christmas Eve, exactly twenty-five years after Mr. Marsden had first landed there: and from the accounts which he had heard of the manner in

which he performed the service on the following day, he could not but feel highly interested : nor could he help contrasting the dangers and privations which his venerable friend then had to undergo, with the comparative safety and comfort with which he was surrounded. The success of the mission to the aborigines (of New South Wales) he was sorry to say had been but trifling; but whatever discouragement he might meet, it would not make him desist, but rather show the necessity, for more urgent measures. But if, in this country, the prospects are not bright, in New-Zealand he was confident that a foundation has been laid, on which, in God's good time, a superstructure will be raised, which will be as a beacon to surrounding countries. He did not pay much attention to mere outward professions of religion; and therefore his inquiries at New-Zealand went to ascertain whether those natives who were attached to the mission stations had distinguished themselves by an absence from that vice to which others are prone : and the result of that inquiry was that the Go-pel truth had indeed turned darkness into light; for many of them had overcome that disposition to cruelty which they formerly indulged; and had escaped from the sin of infanticide, which, there was much cause to fear had been but too prevalent: while some of them had obtained, to a considerable degree, the language of the New Testament; and he should be doing an act of injustice to the industry, zeal, and integrity of the laborious men in that country, if he were not to say that their exertions had not been without their fruit; but he must say, that the disposition of the ministers appeared to be rather to err on the side of extreme caution, than swell the number of their converts by baptizing those who are not so indeed.—*Miss. Reg.*

ORPHAN REFUGE—CALCUTTA. *Discussion between an awakened youth and his heathen father—from a letter of Mrs. Wilson.*—About two months since, a Brahmin's son, of twelve years of age, requested one of my readers to bring him to me; when he assured me that he had become convinced of the truth of christianity, and of the sin and folly of idolatry—that, in consequence, he had left his father's house, and did not intend to return. After much conversation, he consented to return home, taking an English Testament and a few Bengalee books with him. The Father's house being only a mile from our little christian station on the Barrackpore road, the dear boy has been with the christians once or twice daily; and yesterday morning he again desired to speak with me; when he stated, that, having refused to perform poojah for his departed mother, he was told he was a christian, and might leave the house. This he did the following morning, bringing with him his English Testament. The Bengalee locks had been taken from him, and destroyed; and the child was dressed in rags, to prevent his attending any christian school. I had sent for the father, who had come to Dum Dum on business. The scene which followed was one of intense and painful interest.

(Mrs. W.) Brahmin, I have sent for you, to speak about your son. (Father.) Madam, he is become a disobedient, bad boy. (Son.) Father, I have found the only true way, and can no longer worship idols. I wish to become a christian. (F.) Child as you are, what do you know? Wait till you are of a proper age to judge. (Mrs. W.) Brahmin, did you not dispute on this subject yesterday with this dear child, and bid him leave your house? (F.) Madam, I have been from home eight or ten days. (S.) You know, father, you left home early THIS morning for Dum Dum. You know, too, that I have often asked you to become a christian with me; but you became angry, and destroyed the little Bengalee books which I wished to read to you about God's commands; and, to make me ashamed to go among christians, dressed me in these ragged clothes. Will you become a christian, father? If not, I cannot return with you. If you go to law, I will fearlessly speak before the judge all that is in my heart. (F.) Child, it is with the lady that I must go to law, not with a little insignificant boy like you. (Mrs. W.) Baboo, we know that you can by law control the movements of your son till he is sixteen years old. This I have before remarked to you; but if he is become CONVINCED of the truth of christianity, it must be of God, whom he cannot resist; nor ought you to urge him to the performance of idolatrous rites, from which his heart recoils. You say, Brahmin, you have an elder and a younger son—could you not give us this one? He will receive a good education, and be thoroughly instructed on the all-important subject of religion. (F.) Madam, I have known several of my nation who have embraced your creed, who are respectable men. I have nothing to say against them. Many others have forsaken the faith of their fathers, without following the christian faith. Those, too, I know as respectable persons. But I pray you, for the present, command my son to return home with me. I have already told him, when your new school is open he may attend it. (S.) Madam, I fall at your feet, to IMPLORE you not to let me go home with my father. You know not the Hindoo. After all this, my father will either shut me up, or poison me, or give me some bad drug to injure my mental faculties. (Mrs. W.) (all weeping) Oh, Brahmin! Brahmin! what do you say to all this? (F.) Madam, he is not my son. (S.) Madam, do not let me go, till my father has signed a stamped paper, in the presence of Mr. Patton (a magistrate,) to promise that he will not injure me! (Mrs. W.) Beloved child! a greater than Mr. Patton watches over you. Return with your father; and let us constantly pray to God, through Jesus Christ, for his conversion from sin and sorrow to holiness and happiness. I deeply feel for you both; and surely all christians who hear of you will not forget to pray for both father and son.—After the father had promised to bring his son every week to see me, the dear child went reluctantly home. I heard yesterday, from another young Brahmin, that the little boy's English

Testament had been taken from him, and he forbade to read English for the present—that he is very kindly treated—servants all around him; but they have “no orders” to let him go out.

The chaplain who sends home this communication, adds: “I have since heard that his father could do nothing to persuade him to forsake his new views; and that he has given him over to the Mirzapore Mission, where Mr. Sandys has him under his care. This is a very pleasing termination to the controversy.”

THE SCRIPTURES IN THE PRUSSIAN ARMY. *From a Speech of Chev. Bunsen before B. and F. Bible Soc.*—More than 100,000 copies of the New Testament have, with your aid, been distributed in the last eight years in the Prussian army; which receives, in succession, by equal law, the flower of our youth, from all classes of society. Generally, you are called upon to sow your seed beside the waters; being prepared to learn that wind and water have carried away the greatest part of it: and as nature, in this season of bliss and blessing, sheds innumerable blossoms on the earth, thus you strew the face of the globe with the written word of God, not expecting that the greater part can possibly fall on a grateful soil and bear abundant fruit. But let me assure you, that scarcely any where could you have found a more fertile ground, than in that great training-school of the Prussian nation; where the instruction of our youth in the art of defending their country against the aggressor, goes hand and hand with the moral and religious training, which is to enable them to fight the good fight of faith, and to learn the path to the abode of eternal peace. There, soldiers and officers are called on, by solemn signal, at their guard post, to greet the dawn of day, and the approaching night, with silent prayer; and to lift up their hearts to Him who alone keeps watch over the children of men. There, they are taught to keep sacred the Lord’s Day, which perhaps they had not learned in their homes. There, the united voice of precept and example calls their attention to the contents of that blessed Book which you disseminate among them.

INTELLIGENCE.

MISSIONARY NOTICES.—(DOMESTIC.)—The Rev. John Ufford, of Ohio, has been appointed a missionary in that diocese, and assigned to Maumee City; and the Rev. S. W. Manney, a missionary within the Rt. Rev. Dr. Kemper’s jurisdiction, and assigned to Southport and Racine, Wisconsin.

The Rev. Wm. Douglass has been transferred from Tremont and Pekin, Illinois, to Alton, in that diocese; and the Rev. James De Pui, from Dixonville to Galena, in the same diocese.

The Rev. H. Payne has resigned his appointment as a missionary in Ohio.

The Rev. J. F. Fish has also resigned his appointment as a missionary in Mississippi.

Ottawa and Vermillionville, Illinois, and Augusta, Maine, have been again recognised as stations.

FUNDS OF THE DOMESTIC COMMITTEE.—We desire to call *special attention* to the fact, that the Treasurer of the Domestic Committee has received, during the month ending Dec. 15, only \$725 16, while his payments for the same period, have amounted to \$2318 61. Let it be *remembered*, also, that the deficiency for the first half (now expired) of the current missionary year, is \$7207 46. May the hearts of Churchmen be moved to immediate and liberal action, to supply *this lack of service*, and save the Committee from the necessity of withholding some of the missionary salaries, or abandoning some of their stations.

CRETE.—Miss Watson, after receiving many kind attentions from the family of the American Consul at Trieste, and from the mission family at Athens, arrived safely at Crete on the 15th of September last.

W. AFRICA.—The Rev. L. B. Minor expects to sail for C. Palmas, during the month of January, probably from Norfolk. He will, it is hoped, be accompanied by another ordained missionary for the same station. It is scarcely necessary to remind those interested in the extending operations of this mission, of the outlay now required to furnish articles necessary for the support and comfort of the mission, and for the use of the three schools already successfully commenced at different stations. The Committee need increasing means for this and other calls.

TEXAS.—The earnest appeal of a highly respectable citizen and lawyer of Houston, (*see Correspondence*,) will be read with interest. That the services of our church should from necessity devolve upon such, because no one is yet found among her ministry to assume them, furnishes matter for serious reflection. Long has the call been made, but as yet in vain.

The Rev. C. S. Ives, now on his way to rejoin his family and his parish at Matagorda, met with encouraging succession the

object of his visit to the U. S.—procuring funds for the erection of a church. Previous to leaving New-York for his station, via New-Orleans, he had received \$2500, and contracted for a church edifice, to be constructed in New-York, and forwarded early in the spring to Matagorda. Its cost on landing, exclusive of the expense of erection, will be \$3,000.

GOOD FRUITS.—The following is a copy of a letter sent on the 19th ult. from an individual in Baltimore, recently plucked as a brand from the burning. Having received mercy, he is desirous that others should be partakers of the like precious faith; and as faith comes by hearing, he has sent a thousand dollars to the cause of missions, feeling the force of the apostle's argument, "How shall they hear without a preacher, and how shall they preach except they be sent." [Epis. Rec.

BALTIMORE, Nov. 19, 1839.

Rev. and very Dear Sir,—Enclosed you will find one thousand dollars; five hundred of which please appropriate in aid of foreign, and the remaining five hundred for the benefit and use of our Domestic Missions.

Your having been the instrument in God's hands of bringing me from nature's darkness to the light of divine truth, must be my apology for selecting you as the channel for transmitting the enclosed donation, in place of my sending it directly to the agents of the different Boards. * * * * *

A YOUNG CONVERT.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from the 15th of Nov. to the 15th of Dec. 1839.

DIOCESE OF MAINE.

Gardiner, Christ Church, \$15 66;	Missionary Society, \$32 74,	48 40—48 40
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DIOCESE OF MASSACHUSETTS.

Boston, Missionary Chapel, collection,	5 00
Wilkinsonville, St. John's Church,	20 00—25 00

DIOCESE OF RHODE ISLAND.

Westerly, Christ Church, for building church at Collingsville, Ill.,	16 00—16 00
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DIOCESE OF CONNECTICUT.

New Milford, St. John's Church, half,	8 50
Waterbury, St. John's Church, offerings of Sunday scholars, for church at New-Albany, Ind.	19 50—28 00

DIOCESE OF NEW-YORK.

Sing Sing, St. Paul's Church, for Bishops Polk and Kemper,	8 50
Individuals, Mrs. Auchmity, \$5 00; Mrs. Fessenden, \$5; J. F. Sheafe, for Illinois, \$100;	110 00—118 50

DIOCESE OF NEW-JERSEY.

New-Brunswick, Christ Church, Thanksgiving offering,	11 50—11 50
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DIOCESE OF PENNSYLVANIA.

Philadelphia Co., Lower Dublin, half,	17 25
Philadelphia, Mrs. Ford, annual, half,	3 00—20 25

DIOCESE OF MARYLAND.

Fredericktown, All Saints' Church,	50 00—50 00
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DIOCESE OF SOUTH CAROLINA.

Charleston, St. Peter's Ch., offerings, \$65; Rev. W. H. Barnwell, donation of legacy left him by Mrs. Huger, in part, \$250, 315 00—315 00

DIOCESE OF GEORGIA.

Savannah, Christ Church, Female Missionary Society, \$53 33; offerings and collections, \$39 17; each, half, - - - 92 51— 92 51

Total, \$725 16

Total acknowledgments since June 15, 1839, (six months,) \$8,400 99.

Total disbursements since June 15, \$15,608 45.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 15th of Nov. to 15th of Dec. 1839.

MAINE.

Gardiner, Christ's Church, Missionary Society, - - - 32 74— 32 74

MASSACHUSETTS.

Boston, St. Paul's Church, Missionary Association, - - - 164 06—164 06

RHODE ISLAND.

Westerly, R. I., Christ Church, \$10; Sunday school, ditto, for pupil in the African mission, \$5; - - - - - 15 00— 15 00

CONNECTICUT.

New Milford, St. Johns' Church, (one half,) - - - - - 8 50— 8 50

WESTERN NEW-YORK.

Batavia, St. James' Church, for Church in Texas, - - - 20 00— 20 00

NEW-JERSEY.

New-Brunswick, Christ Church, Thanksgiving offering, - - - 7 00— 7 00

PENNSYLVANIA.

Philadelphia Co., Lower Dublin, All Saints' Church, (one half,) 17 25
Annual subscription of Miss Ford, (one half,) - - - 3 00— 20 25

MARYLAND.

Fredericktown, for Africa, \$25; for Mrs. H.'s sch. at Athens, \$25; 50 00

Washington, D. C., Christ's Ch., for Africa, \$25; for Greece, \$25; 50 00—100 00

VIRGINIA.

Fredericksburg, St. George's Church, weekly offerings, - - - 20 00— 20 00

SOUTH CAROLINA.

Charleston, St. Philip's Church, Missionary Association, for Texas, \$30; and for Africa, \$23 90; - - - - - 53 90

St. Paul's Church, Missionary Association, \$56;
Monthly offerings, \$44; Anonymous, for church in Matagorda, \$15; - - - - - 145 00

St. Stephens' Chapel, - - - - - 23 00

St. Peter's Church, Working Society, for Africa, \$200; for Athens, \$100; for Crete, \$80; offerings for Constantinople, \$65; friend, for Africa, \$50;

for Athens, \$40; Rev. W. H. Barnwell, donation of legacy left him by Mrs. Huger, (in part,) \$250, 785 00

Monthly Missionary Lectures, \$23 49; Texas, 25 cts., 23 74
From an unknown source, for church in Texas, 25 00

Columbia, Trinity Church, \$111; for Texas, \$10; for Africa, \$5; 126 00

Edgefield, Trinity Church, offerings for two months, (one half,) 14 00

Edisto, Trinity Church, Missionary Lectures and individuals, up to June, 1839, for Africa, \$100; for Greece, \$50, 150 00

Wilton, Christ Church, from J. K. - - - - - 10 00—1355 64

GEORGIA.

Savannah, Christ Church, offerings at monthly meetings, \$78 35;
Female Missionary Society, \$106 67; (one half,) 92 51— 92 51

OHIO.

Cincinnati, Christ Church, Sunday school society, for Africa, - - 25 00— 25 00

(Total, since 15th June, \$7881 18.) \$1860 70